DOCUMENT RESUME

ED 028 864 RC 003 359

Indians of Oklahoma.
Bureau of Indian Affairs (Dept. of Interior), Washington, D.C.
Pub Date 68
Note-19p.
Available from-Superintendent of Documents, U.S. Government Printing Office, Washington, D.C. 20402 (0-287-162, $0.15).
EDRS Price MF-$0.25 HC Not Available from EDRS.
Descriptors-*American Indians, Collective Settlements, *Cultural Background, Federal Aid, *Federal Legislation, Federal Programs, Historical Reviews, History, Land Use, *Migration Patterns, *United States History
Identifiers-Apaches, Cherokees, Cheyennes, Chippewas, Choctaws, Comanches, Creeks, *Oklahoma, Osages, Shawnees

Oklahoma's present-day Indian culture and civilization, it is noted, are very much pronounced, with more than 68 tribes still proudly embracing their identities. Oklahoma is shown to be the melting pot of Indian America on a map indicating the original homelands of some of the many tribes that settled in the State. The historical development and establishment of Indian settlements within the State are outlined. A listing of Indian tribes represented in Oklahoma, a discussion of Oklahoma Indians today and Federal programs for Indians, and a list of places of interest are also included. (SW)

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INDIANS OF OKLAHOMA

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OKLAHOMA has been the melting pot of Indian America. The map indicates the original homelands of some of the many tribes that were resettled there.

MAP: *Courtesy of the Division of Indian Health, U.S. Public Health Service*

OKLAHOMA

Its very name stirs memories of a long-ago Indian civilization. "Red People" were tilling Oklahoma's riverbanks and harvesting buffalo on her plains for centuries before 1492. The area of the present State became home and sanctuary during the 1800's for most Indian tribes displaced from their Eastern lands. And today, the State's Indian culture and civilization are more pronounced than ever before, with more than 68 tribes still proudly embracing their identities.

Today in Oklahoma there are many Indian communities, where citizens engage in up-to-date farming or work in a myriad of occupations the same as any other Americans. At the same time, a very real link with the past is still in evidence. To the Indian citizen of Oklahoma, his heritage is too rich to be forgotten.

INDIANS OF OKLAHOMA

In the language of the Choctaw Indians the word "Okla" means people, while the word for red is "homma" or "humma." The name of the forty-sixth State to enter the Union aptly reflects its place in history as the home of the red man—an Indian Territory into which eastern tribes were nudged by the pressure of white settlement in the early 1800's and a sanctuary for other displaced and homeless Indians from various parts of the growing country.

The name was first used in 1866 by Allen Wright, principal chief of the Choctaw Nation. In a treaty of that year, plans were presented for the organization under one government of all the Indian nations, tribes and bands within the area of the present State. These plans for an Indian State never materialized, but the name "Oklahoma" became popular. It was given to the western part of the region when it was organized as a separate Territory in 1890. Seventeen years later, it became the name of the State.

Although the Choctaws named Oklahoma, at least 67 other tribes have been associated in some way with area history.

Choctaw boys played a rough-and-tumble game of Lacrosse. This game engaged the attention of artist George Catlin not long after the Choctaws were resettled in Oklahoma.

PHOTO: Smithsonian Institution.

Ancient peoples flourished in the region long before the tribes that were discovered there by the gold-seeking Spanish in 1541. Today, more Indian tribes have retained their tribal identities and characteristics in Oklahoma than in any of the other so-called "Indian" States. In the 1960 Census the Indian population of about 65,000 ranked second only to that of Arizona, which had over 83,000.

As an Indian melting pot Oklahoma is unequalled. Yet once, only the nomadic Plains tribes roamed and hunted on its western lands, while the Osages of Kansas and Missouri, the Wichitas, and a few other small bands visited the northeastern section of the present State from time to time. According to some authorities, no more than a half-dozen of Oklahoma's tribes are indigenous. The influx of other Indian peoples was largely due to the policies and pressures applied by white men.

Resettlement of Eastern Tribes

The first step in establishing permanent Indian settlements within present Oklahoma boundaries was taken in 1802 when French traders persuaded a large band of Osages to move from Missouri to northeastern Oklahoma.

After the Louisiana Purchase from France in 1803, the newly acquired land was held in public domain until the 1830's. The western part of the Purchase (west of the State of Missouri and Arkansas Territory) became popularly known as the Indian Territory. To many, including President Jefferson, this seemed a remote and isolated part of the country where Indians could live in freedom, out of the path of advancing white settlement.

Accordingly, a Congressional Act of March 26, 1804, authorized the President to negotiate with the eastern tribes to cede their land to the United States in exchange for new tribal lands in the Indian Territory.

Through treaties with the indigenous Osages and Quapaws in the early 1800's the Government secured lands in the Territory for resettlement.

The northeastern woodlands Indians were the first to agree to removal. Many of them had already been pushed by the colonists from ancient homelands in coastal areas to new lands near the Great Lakes. By 1809 the Delaware, Piankashaw, Wea, Sac, Fox, Potawatomi and Kaskaskia tribes ceded lands in the area that now includes Wisconsin, Illinois, and Indiana and moved south and west to Indian Territory. They were the vanguard of the many other tribes that followed.

Under the administration of President Andrew Jackson removal became Federal policy. The Indian Removal Act of 1830 established procedures for voluntary exchange of eastern Indian lands for new western acreage that was to be held by the tribes under perpetual guaranty from the Federal Government.

While many Indian tribes were moved into Oklahoma, the largest group—about 60,000 people—was that of the Five Civilized Tribes, resettled between 1828 and 1846 from their lands in the southeastern United States.

The Civilized Tribes—the Cherokees, Chickasaws, Choctaws, Creeks, and Seminoles—were so named because of their high degree of cultural development. Long at peace with the white men, they had established schools, courts to administer their tribal laws, and governments based upon the Federal pattern, with executive, judicial, and legislative branches. There were farmers, storekeepers, and millwrights among them, as well as prosperous estate owners.

Although removed to the new lands under treaties, the Indians resisted resettlement and suffered severely as the Federal Government forced their westward migration. Even those who went willingly faced hunger, illness and cold as a result of inadequate preparation by the Federal agents who guided them. The Cherokee story of death and hardship along the "Trail of Tears" is retold each summer in an outdoor dramatic presentation that is attended by thousands of visitors to the reservation of the Eastern Cherokees in North Carolina. The drama "Unto These Hills" depicts the history of that portion of the Cherokee Tribe which resisted the forced removal and escaped to seek refuge in the Smoky Mountains.

The removal treaties guaranteed title to the new western acreage assigned to each tribe, the land being held in common ownership by all tribal members. All of the Indian Territory that lay within the present State boundaries of Oklahoma was assigned to the Five Tribes, with the exception of the northeastern corner. This was occupied by a mixed group of Senecas, Shawnees, Quapaws and various eastern tribes.

The northern part of the Territory was assigned to the Cherokees, the central part to the Creeks and the southern part to the Choctaws. The Chickasaws later purchased the right of settlement among the Choctaws, and the Seminoles moved from Florida to live among the Creeks.

Guaranteed title made it possible for the industrious Indians to hold their land long enough to reestablish tribal institutions, and soon each tribe had organized as a separate nation under the protection of the United States. Five tribal capitals, where Indian legislators met in parliamentary assembly, were established at Tahlequah, by the Cherokees; Tishomingo, the Chickasaws; Tuskahoma, the Choctaws; Okmulgee, the Creeks; and Wewoka, by the Seminoles. Churches, schools, farms and businesses began to flourish once more and, by the beginning of the Civil War, the Civilized Tribes had regained much of the prosperity they had known in their former southeastern homelands.

The Civil War—And After

The Civil War brought no major battles to Oklahoma soil, although many bloody skirmishes took place there. The population was constantly harrassed by raiding bands of armed partisans. Refugees fled their homes, abandoning their possessions to thieves and looters. Southern sympathizers scattered to the Red River region bordering Texas, while those who sided with the Union went to Kansas.

General Stand Watie
Photo: Smithsonian Institution

Most members of the Five Civilized Tribes clung to their southern traditions and sided with the Confederacy, but there were Oklahoma Indians serving valiantly on both sides of the conflict. Perhaps best known of the Indian warriors was General Stand Watie, a Cherokee Confederate Brigadier General who was the last general in the Civil War to surrender—on June 23, 1865.

After the War, the Five Civilized Tribes lost the western part of their area as punishment by the United States for their part in the Confederate war effort. The Federal Government began assigning the land to displaced and landless Indians from Kansas and other States.

The post-Civil War period was marked by general unrest among Indians throughout the West in protest of mistreatment by white settlers and encroachments on their lands. The Government sent Federal troops to protect settlers and to put down local Indian uprisings. Three major garrisons were established between 1868 and 1874 in what is now Oklahoma at Fort Supply, Fort Reno, and Fort Sill.

The Cheyenne Episodes

One of the many disastrous encounters between Government forces and Indians occurred at the Washita River in western Oklahoma in November, 1868. Federal troops staged an unprovoked attack upon the band of Chief Black

Kettle, a peaceable Cheyenne leader, killing many women and children and touching off a storm of fresh hatred and reprisal.

The Cheyennes and their allies, the Arapahos, were finally settled on a reservation in what is today western Oklahoma. In 1877, after the Custer massacre, they were joined there by a group of more than 900 Northern Cheyennes who had been driven south from their lands near the headwaters of the North Platte and the Yellowstone Rivers. These expatriates, led by Little Wolf and Dull Knife, were to write a vivid chapter in the history of the Plains Indians.

Dodging the Federal troops called out to capture them, about 350 of the Northern Cheyennes fled Oklahoma, only to be recaptured and confined to Fort Robinson, Nebraska. A

Whooping and yelling, mounted on horses, mules and bicycles, riding in every kind of conveyance—landseekers poured into Oklahoma at the sound of the signal gun. This mural by John Steuart Curry depicting the 1889 land rush may be seen in the Department of the Interior, Washington, D.C.

PHOTO: Bureau of Land Management, Department of the Interior.

second escape attempt was made in January, 1879 when many of the Indians—women and children as well as braves—were shot down.

But the exhausting march had served a purpose for the Northern Cheyennes. They were not forced to return to Oklahoma and eventually were resettled on the Tongue River in southern Montana.

While the Government was attempting to move Indians into the Indian Territory, a series of developments was bringing the tribes into closer contact with the white man. By the late 1800's the trading posts established by the Government to carry on trade with the Indians were rapidly growing into commercial settlements. In time, the tribes were persuaded to cede lands adjacent to these settlements to the Government under treaty agreements. More lands were later ceded to provide rights of way for public highways to connect trading communities.

Next came the period of the great cattle drives, and Oklahoma was crossed by herds bound from Texas range to Kansas market. As the building of the transcontinental railroad progressed, white settlement advanced in neighboring States and the Government demanded new treaties to gain railroad rights of way across Indian lands.

Soon, white men cast covetous eyes on the "unassigned lands"—*an area of some two million acres*—which had been purchased by the United States from the Creeks and Seminoles and which lay in the heart of the Indian Territory. This area was finally laid out in 160-acre homesteads and opened to white settlement on April 22, 1889, in the first dramatic Land Run. On that day settlers who sought homesteads on the new land lined up at the border. When signal guns were fired, they raced in to stake their claims.

The following year Congress passed legislation that carved a new Territory of Oklahoma out of the Indian Territory. A territorial government was provided, with officials appointed by the President and a legislature elected by the people. From 1890 until Statehood in 1907, the area that is now the State of Oklahoma consisted of the remains of the original Indian Territory on the east and the Oklahoma Territory on the West, with the newly created Territory steadily increasing in area. To it were added the Panhandle—a narrow strip of "no man's land" on the Kansas-Colorado boundary—and still more surplus Indian lands that had been opened for white settlement.

Final Breakup of Lands

The General Allotment Act of 1887 was a major step in breaking up the Indian Reservations. This Act provided for Indian lands to pass from tribal ownership to individual Indian owners. Of the original 30 million acres allotted to individual Indians, little more than 1.4 million acres today

remain in Indian hands. While many owners retained and benefited from their allotments, others sold out for a fraction of the land's value.

In 1907, when Oklahoma became a State, the Territorial period came to an end. The allotment process was completed in both Territories and the population, which had totalled 258,657 white settlers and Indians in 1890, had grown to nearly 800,000.

The Five Civilized Tribes had once hoped to establish an Indian State to be called Sequoyah, after the outstanding Cherokee who had developed an alphabet for the language of his people. However, when the new State was added to the Union, it retained the name Oklahoma and the Five Tribes put aside their long-established forms of government and united with their neighbors under the State constitution. A new era began for Oklahoma Indians.

INDIAN TRIBES REPRESENTED IN OKLAHOMA

Anadarko
Apache
Arapaho

Caddo (Kadohadache)
Cahokia
Catawba
Cayuga
Cherokee
Cheyenne
Chickasaw
Chippewa (Ojibwa)
Choctaw
Comanche (Paduca)
Creeks (Muskogee)

Delaware

Eel River (Miami)

Fox

Hainai (Ioni, Ironeyes)

Illinois
Ioni (Hainai)
Iowa

Kansas (Kaw)
Kaskaskia
Katakas (Kiowa Apache)
Kaw (Kansas)

Kichai (Kitsash)
Kickapoo
Kiowa

Lipan

Miami
Michigamea
Missouri
Modoc
Moingwena
Munsee

Natchez
Nez Percé

Osage
Oto
Ottawa

Pawnee
Peoria
Piankashaw
Ponca
Potawatomi

Quapaw

Sauk (Sac)
Seminole
Seneca

Shawnee
Skidi (Wolf Pawnee, Pawnee Loup)
Stockbridge

Tamaroa
Tawakoni
Tonkawa
Tuscarora

Waco
Wea
Wichita (Pani Pique, Towehash)
Wyandot (Huron)

FEDERAL PROGRAMS FOR THE INDIANS

The largest share of Indian land in Oklahoma today is in "checkerboard" tracts where privately owned lands are interspersed with lands held in trust by the United States for individual Indians and tribes.

The Department of the Interior's Bureau of Indian Affairs serves some 29 tribes within the State through two area offices at Muskogee and Anadarko. Health services are provided by the U.S. Public Health Service, which maintains six hospitals and nine health centers for Oklahoma Indians.

Virtually every type of Bureau service is represented in some degree. Programs range from community services such as education, employment assistance, and welfare assistance, to the promotion of economic development of Indian lands.

Education

Education is perhaps the most basic of Bureau services to Indians. While the responsibility for educating the great majority of Indian young people in Oklahoma is met by the public school systems, the Bureau operates boarding institutions at Tahlequah, Chilocco, Concho, Lawton, Anadarko, and Wyandotte to provide school programs designed to take into account special needs such as language study and voca-

These Indian boys—Comanche-Kiowa and Chickasaw, respectively—will earn their livings with skills learned in vocational education classes. The Bureau of Indian Affairs encourages adequate preparation for successful employment.

PHOTO: Bureau of Indian Affairs, Department of the Interior.

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tional training. These schools serve a large number of Indian students from other areas as well as Oklahoma Indians. In a few localities BIA provides dormitory facilities near public schools for Indian children who live beyond normal commuting distances.

At Concho, Oklahoma, a new school provides special programs of instruction designed for particular education and training needs. The school will serve about 250 students from various parts of the United States.

School districts that undertake the education of Indians living on tax-exempt lands incur a considerable financial burden. A portion of the Federal financial assistance provided to such districts is distributed through the Bureau of Indian Affairs, under the Johnson-O'Malley Act of 1934.

Employment Assistance

Since 1956 training has been a feature of yet another Bureau activity—employment assistance. This versatile program provides highly individualized services for Indians who elect to move into urban centers that offer better employment opportunities than those available in their home areas.

Initial interviews and testing, job placement, transportation to the new locality for the Indian and his family, and even assistance in finding housing and schools, are features of the program. If needed, the Bureau will arrange for the worker to receive free adult vocational training at an approved institution or on-the-job training, with the cooperation of his new employer.

The Employment Assistance program in Oklahoma has meant jobs for scores of Indians and successful adjustment to urban life for their families.

Economic Development

As in other Indian areas, the Bureau of Indian Affairs is working in Oklahoma to promote full use and development of all Indian resources.

Bureau personnel provide technical assistance in the proper management of Indian lands. An extensive soil and moisture control program is offered to acquaint Indian landowners with effective methods of dealing with such classic problems as soil imbalance, erosion and proper irrigation. Through joint BIA-Indian efforts, much land that might otherwise be useless is made arable for cultivation or lease by the Indian owner.

Some Oklahoma Indians—notably the Osages—have been fortunate in the discovery of oil and gas on their lands. Income to Indians from mineral leases, royalties, bonuses and ground rentals has totaled more than $16 million in a single year.

On the other side of the coin, however, there are still many Indians of the State who live in poverty, particularly in isolated rural communities. The Bureau encourages the development of industrial and business enterprises in these areas to create jobs and spur local economies. New industries attracted to Oklahoma through Bureau efforts include three Sequoyah Mills establishments: Carpet plants at Anadarko and Pawhuska, and a furniture manufacturing facility at Elk City. Other businesses established recently include a plastic pipe manufacturing plant at Pryor and new industrial facilities at Hanna, Carnegie, Pawnee, and Tahlequah. On-the-job training is conducted in several of these plants.

A soil scientist from the Bureau of Indian Affairs explains his analysis of a soil sample taken from the land of an Arapaho farmer.

PHOTO: Bureau of Indian Affairs, Department of the Interior.

Road construction and improvement, forest preservation and the construction and improvement of housing and community centers in Indian communities are also emphasized.

There are still undeveloped Indian lands in Oklahoma that have great potential for recreational purposes. Through yet another aspect of its economic development effort, the Bureau of Indian Affairs promotes the establishment of tourist and recreational facilities in such areas.

Credit and financing assistance, arranged with local financial institutions or provided directly by the Bureau, has given many Indian businessmen and farmers a successful start. Almost $300,000 in Bureau funds was loaned for these purposes in a recent year.

Income From Claims Awards

Under special legislation, the Bureau of Indian Affairs is responsible for distributing awards made by the Indian Claims Commission to Indian Tribes. These awards represent the settlement of Indian claims made against the United States, usually for insufficient payment for tribal lands ceded to the Federal Government during the past century.

Examples of awards made to Oklahoma Indians include: $14,400,000 to the Cherokee Nation; $4,650,000 to the Miami Tribe and Miami Indians of Indiana; $7,300,000 to the Pawnee Tribe; $1,300,000 to the Shawnee; and $2,100,000 to the citizen Band of Potawatomi Indians.

Osages Have Mineral Rights

In 1906, the reservation of the Osage Indians was allotted to members of the Tribe. Each member received 658 acres. All mineral rights were reserved to the use and benefit of the Tribe. The mineral reservation area includes nearly 1.5 million acres.

The Osage Tribe was excluded from the provisions of the Oklahoma Welfare Act because of its objections on the grounds that the tribal organization authorized by the act of 1906 which allotted land was adequate for its needs. The Tribe, therefore, does not have a constitution and bylaws or a corporate charter. It does, however, have a recognized governing body which includes a principal chief, assistant principal chief, and an eight-member tribal council. The council's authority is limited to transactions involving tribal mineral resources and management of tribal owned lands but the council serves in an advisory capacity to the Superintendent of the Osage Agency Reserve.

Upon Oklahoma's formal admittance as a State in 1907, the Osage Reservation was incorporated as the State's largest county. Osage County has subsequently become the State's most prolific oil producing area, as well as one of the most renowned cattle grazing areas in the United States.

Today approximately 2,100 Osage tribal members hold an interest in the mineral estate and share in the quarterly distribution of tribal income.

A foursome golfing on Osage Indian tribal lands. This golf course is operated by an association of Osage Agency employees and Osage tribal members.

PHOTO: Bureau of Indian Affairs, Department of the Interior.

OKLAHOMA INDIANS TODAY

The majority of Oklahoma Indians now live among the general population and are often unrecognizable as Indians apart from other citizens. There are, however, some communities in which full-blood Indians comprise all or almost all of the population. This is particularly true in the rural sections of the State.

Today's Oklahoma Indians, citizens of their State and Nation, are justly proud of their heritage. At Anadarko, every July, modern residents relive a page or two of their colorful history at the annual American Indian Exposition. Directed by Indians of southwestern Oklahoma, the Exposition features entertainment based on Indian history, traditions, customs, and ceremonials. They also exhibit Indian arts and crafts, as well as agricultural and industrial products of their economy. For 6 days Indians and non-Indians from every corner of the country join visitors from other lands in recapturing some of the flavor of life in Indian America.

A revival of interest in Indian art that began in the 1920's was led by a group of Kiowa artists from Oklahoma. Among the many gifted Indians who continue to stimulate interest in traditional Indian art forms and to develop new and experimental methods of expression are: Woodrow Crumbo, a Potawatomi Indian; Al Momaday, Kiowa; Solomon McCombs and Fred Beaver, Creeks; Dick West and Archie

Oklahoma Indians often cannot be distinguished from their non-Indian neighbors. The Cherokee owner of this attractive home relaxes with his family after a day of work. A graduate of Oklahoma State Technical Training School at Okmulgee, he is employed by a Tulsa equipment company as a diesel mechanic and serviceman.

PHOTO: Bureau of Indian Affairs, Department of the Interior.

Blackowl, Cheyennes; Black Bear Bosin, Kiowa-Comanche; Acee Blue Eagle, Creek-Pawnee; Steve Mopope, Kiowa; Lloyd New, Cherokee; and Allen Houser, a great grandson of the Apache leader, Geronimo. Willard Stone, a noted woodcarver, is a Cherokee Indian.

Many prominent Americans claim kinship with the Oklahoma Indian tribes. A former Vice President of the United States, Charles Curtis, was the descendant of Osage and Kaw Chiefs, and there are other Oklahoma tribes now represented among Government leaders.

William W. Keeler, President of Phillips Petroleum Company, is a Cherokee who has served the Federal Government as a member of Task Forces on Indian and Alaska Native Affairs. He is also principal chief of the Cherokee Nation.

CHICKASAW MOURNER, casein
by C. Terry Saul (Choctaw-Chickasaw)

MEETING FRIENDS, casein
by Allan Houser (Apache)

Subjects drawn from the old way of life are given fresh and interesting treatments by the famous "Oklahoma School" of Indian artists. These are the works of only a few of the many prominent Indians who have contributed to a resurgence of public interest in Indian art.

PHOTO: Indian Arts and Crafts Board, Department of the Interior.

Costumed dancers such as these make the annual American Indian Exposition at Anadarko, Oklahoma, a visual treat for visitors.

PHOTO: Bureau of Indian Affairs, Department of the Interior.

Will Rogers, Sr. and Jr., of the entertainment field, came from Cherokee stock. The Osage sisters, Maria and Marjorie Tallchief, have delighted ballet audiences in this country and abroad with their dance artistry. The noted musician and composer, Louis Ballard, is a Quapaw.

The sports prowess of the Oklahoma Indians has been represented by such personalities as Jim Thorpe, renowned football star of the Sac and Fox; Frank Medina, Cherokee athletic trainer and Olympic coach; and Allie Reynolds, Creek major league baseball player.

Oklahoma has also produced her share of Indian military leaders and winners of the Congressional Medal of Honor. An Osage Indian, General Clarence L. Tinker, was commanding general of the United States Air Forces in Hawaii in 1942 when he died in action while leading his bomber command against the enemy.

In these and other fields of endeavor—business, religion, education, law—the Indian sons and daughters of Oklahoma bring the strength of their ancient heritage to the pattern of American life.

EAGLE AND DEER, tempera.
by Acee Blue Eagle (Creek-Pawnee)

PLACES OF INTEREST

Anadarko
- Indian City—traditional Indian village
- Southern Plains Museum
- National Hall of Fame for American Indians
- Philomathic Museum—pioneer and Indian artifacts

Bartlesville
- Woolaroc Museum—located southwest of city

Cheyenne
- Black Kettle Museum—off US 66 west of Oklahoma City

Claremore
- Will Rogers Memorial

Clinton
- Mohonk Lodge Trading Post—just off US 66

Fort Gibson
- Fort Gibson Stockade—once known as "Graveyard of the Army," abandoned in 1890.

Grove
- Seneca-Cayuga Tribal Community Center
- Bassett Springs Stomp Grounds—festivals featuring ceremonial dances held in July and September.

Lawton
- Museum of Great Plains
- U.S. Army Artillery and Missile Center (Fort Sill)—collection of weapons used in winning of the West.

Miami
- Quapaw Tribal Community
- Beaver Springs Stomp Grounds
- Ottawa County Museum
- Oak Hill Weavers—the skill of weaving here is generations old.

Millerton
- Wheelock Church and Academy—constructed by Choctaw nation soon after arrival in Indian Territory in 1832.

Muskogee
- Bacone Indian Museum
- Five Civilized Tribes Museum

Norman
- Stovall Museum of Science and History, University of Oklahoma.

Oklahoma City
- Frontier City
- Cowboy Hall of Fame and Western Heritage Center
- Oklahoma Art Center
- Oklahoma Historical Society

Okmulgee—(old Creek capital)
- Old House of Warriors—meetings of present-day Creek Indian Council held here on fourth Saturday of January, April, July, October. Open to the public.

Oktaha
- Honey Springs Battleground—site of most important battle of Civil War in Indian Territory, with both Union and Confederate troops composed mainly of Indians.

Pawnee
- Pawnee Bill's Home, Museum and Trading Post—collections of the colorful frontiersman and showman who was contemporary of Buffalo Bill.

Park Hill
- Cherokee Female Seminary Ruins—old columns still remain. Cherokee Village and amphitheater soon to be built on site.

Ponca City
- Ponca City Museum

Pawhuska
- Osage State Park
- Osage Tribal Museum

Sallisaw
- Sequoyah's Home

Tahlequah (seat of old Cherokee nation)
- Murrell Mansion—museum of Cherokee history
- Old Cherokee Capitol
- Old Cherokee Supreme Court Building
- Cherokee Indian weavers
- Golda's Mill—one of few remaining grist mills run by water.

Tishomingo
- Former Chickasaw capital

Tonkawa
- Yellow Bull Museum

Tulsa
- Thomas Gilcrease Art Museum
- Philbrook Art Center

Tuskahoma (old Choctaw capital)
- Choctaw Festival—held on Labor Day weekends.

Wagner
- Sequoyah State Park

Wewoka
- Landmarks of early Seminole culture.

U.S. GOVERNMENT PRINTING OFFICE: 1968 O—287-162

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As the Nation's principal conservation agency, the Department works to assure that nonrenewable resources are developed and used wisely, that park and recreational resources are conserved for the future, and that renewable resources make their full contribution to the progress, prosperity, and security of the United States—now and in the future.

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